

# Community

## "tender warriors"



Photographs and accompanying copy from *TENDER WARRIORS*...

**ABOVE:** In an integrated Fort Knox, Kentucky, school "the kindergarten day begins with 'sharing.' One little girl has brought her white doll for the rest of the class to see."



**LEFT:** Little Rock students "Robin, Joe, Kay, Sammy, Ernest, Minnie—they are no different from other youngsters in the deep South. A change in the thinking of the people will come—must come—from them."

**BELOW:** In Louisville, Kentucky, one young girl "beamed her relief. 'I didn't have any fear of integration,' she said. 'But gee, I think they're a lot nicer than I thought!'"



### *Education*

**M**ANY BOOKS have been published on school desegregation. There have been psychological—sociological—historical—legal—political studies.

A new book *Tender Warriors* makes no effort to be an analytical study. It is simply the story of the children in schools where integration has begun or is about to begin, recorded in words by Mrs. Sterling and in pictures by Myron Ehrenberg during a trip through the South in the spring of 1957.

A deeply moving, haunting record it is.

Accustomed to the documentation of scientific studies, one looks for exact dates of interviews; notations as to which "few pages" have names "changed or omitted to protect livelihoods and, perhaps, lives"; an indexed outline of the contents. There is none of this, and perhaps it

(Continued on back page)

Ten Cents

July, 1958





Feast of St. Mary Magdalene: July 22

## READERS WRITE:

### INTER-GROUP EFFORT

**Editor:** I heartily agree with Julius W. Hobson's article in the May issue that the problem of race relations in Washington, despite considerable progress in recent years, has not yet been solved. This failure is particularly true in the field of employment.

There are a multitude of local organizations dealing with nearly every aspect of physical health. But very few individuals or groups are dedicated to the improvement of the social health of our community.

Although I am in complete sympathy with Mr. Hobson's viewpoint, I do not believe that an isolated attack on the problem of discrimination in employment will succeed. I do not believe that Negroes can accomplish this task single-handedly. But a great deal can be done to create a climate of mutual knowledge, understanding, and acceptance of people without regard to race. The problem is interracial in character, and

genuine progress will demand a co-operative inter-group effort.

Perhaps the first step will be to rid the community of widespread indifference and apathy with respect to interracial problems. What we are now witnessing is a kind of moral exhaustion—an unwillingness to face up to basic issues. As a consequence, we are imposing an intolerable burden on our public and private school systems which, in trying to educate for interracial justice and charity, are receiving precious little help from the general community.

JOHN J. O'CONNOR  
Bethesda, Maryland

### KEEP PLUGGING

**Editor:** Enclosed is one dollar for subscription to **COMMUNITY**. Too bad the magazine isn't in every home.

MRS. N. CHRISTIANSON  
Mishawaka, Indiana

**Editor:** As a member of San Francisco's F.E.P. Commission, I am honored to renew my annual subscription. Keep the flag flying.

JOHN F. HENNING  
San Francisco, California

**Editor:** Keep on working for this good cause. Fruits do not ripen overnight. Patience and endurance! God bless you.

REV. A. A. BOZDANSKI, S.A.C.  
Richwood, West Virginia

### COPIES FOR SUDAN

**Editor:** At the present time I am teaching here at Comboni College, Khartoum. As you well know, the Sudan is a country with an interracial problem equally as serious, and far more violent, than that in the U.S. Here we have the Arabs versus the southern Sudanese. One civil war has been fought, and even on this very day there are rumors of pending trouble.

Would you send me **COMMUNITY**? I would like to show it to my students, Christian, Muslim, and pagan, that they may see something good which is being done by American Catholics. They have a blanket opinion about Americans, illustrated by one oft-repeated question I have had from my own students, "Why do the Americans hate the Blacks?"

W. M. WHARTON, JR.  
Khartoum, Sudan

### NEXT ISSUE—SEPTEMBER

The next issue of **COMMUNITY** will appear in September, the present one being the usual double number for the months of July and August.

## EDITORIAL

### Drive Brings \$559 for "Subs"

**M**ANY THANKS from the staff to all our readers for the help during the Fourth Annual Subscription Drive for **COMMUNITY**. The final total on the two-month drive—April 15 to June 15—was \$559.00.

We hope this annual Drive also

serves as a reminder that **COMMUNITY** welcomes new and renewal subscriptions and bundle orders throughout the year. Each issue has a subscription coupon for your convenience . . . won't you regularly be on the look-out for additional subscriptions?

### MUST BE GOOD

**Editor:** The review of *Realities* (writings from the Catholic press edited by Dan Herr and Clem Lane) by Virginia Boyle in the May **COMMUNITY** looked so good that I just have to have the book, so I am ordering one. I loan out lots of books and if it is as good as the review says it is, it ought to do lots of good around here. God be with you.

R. C. HESSLER  
Lake Orion, Michigan

### TOO MUCH DARK SIDE

**Editor:** As always, I enjoyed this most recent copy of **COMMUNITY**. I think the paper is worth its weight in gold for the prejudice it helps to dissolve. There is a disturbing element, however. It amounts to this: publications which concern themselves with interracial justice are far too inclined to look on the dark (and I am unprejudiced) side of the picture.

For example: The May issue deals with the school problem in Arkansas, Virginia, West Virginia, Missouri, Mississippi, and Kentucky—generally conceded to be the border states on the interracial question. Another border state is Texas, and if there had been some mention of the progress made on the question in this huge place, you might have noted some encouraging signs of our slow climb to social and interracial justice. No bragging intended, believe me.

Thirty years ago the KKK attempted to burn several Catholic and Negro schools in San Antonio. Today the city's public and private schools (totally) have been integrated. Public swimming pools, golf courses, parks, and utilities have been integrated. A whole-hearted civic attempt has been made to get civil right opportunities in employment, and progress is being made in that field. San Antonio is the fourth largest city in the Deep South, with a 1958 population in excess of half-a-million people.

That is not all, however. Approximately 38 out of 154 counties have integrated public and private schools where possible. And it has been possible (this year for the first time since the Carpetbaggers) for a gubernatorial candidate who is a hearty integrationist to run for office. He has not

yet been shot, thought he filibustered four segregation laws in the Texas Congress last year. Add to it that he is a Mexican, and you begin to see that though things have not completely changed, they are changing. By the way, Gonzalez is also a fine Catholic gentleman.

DICK MESKICE  
San Antonio, Texas

ROY WILKINS, head of the National Association for the Advancement of Colored People's (NAACP) Washington Bureau, commented recently in his column in the weekly **Afro-American**:

"Most of the (white) visitors who have stopped attending commencements and choir recitals at Negro schools were just there in former days to get a little boost for their conceit. Usually they sat in separate sections and seemed glad to escape when the event was over.

"As the struggle has grown more deadly, the persons who had a kind of patronizing interest in civil rights have run for cover. Some are now concentrating on relatively harmless projects like nursery schools for underprivileged children and segregated boys camps.

"I have been considering my personal list of friends, and I find that all of them are still with us. Instead of getting shorter, the list seems to be lengthening."



Feast of St. John Vianney: August 9

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PICTURE CREDITS: 1, top and bottom—Myron Ehrenberg, center—Mrs. Jorunn Ricketts (all from *Tender Warriors* published by Hill & Wang); 2, right—Carl Merschel; 3, top—G. O'Grady; 4—Marillac Iouse.



# People and Problems *Social Life*

**ARE PEOPLE a problem?**

This is a question created by every human being who comes into the world. You and I (the Lord knows) were problems to our parents after our first arrival on this earth. Perhaps some of us still are. But times and places can make such a question distressingly urgent. In our crowded urban communities people become a problem in new and unexpected ways. There are so many of them—new increases every day. There are such desperate shortages of housing; and—what is worse—rapid decay of housing that already exists. Even new homes, fine, stately new housing projects, begin to show wear and tear before many of us ever know their presence. And there is the cruel dilemma as to how we can build new homes without dispossessing human habitations in the meanwhile.

So when we hear this simple question asked, our answer seems all too plain, and it has troubled overtones. People are a problem, and a very terrible one. Where shall we put them? How shall we deal with them and protect ourselves from the bad elements? How treat them as citizens, or potential citizens of the community?

All that can be said and written, and much is said and written on this topic, might be summed up in the expression that people—new people, strange people, masses of people—are a problem.

Yet my own answer is No, and the answer of the Catholic interracial movement is No. Let us look at the example of Our Lord Himself.

## Conditions, Not People, a Problem

Our Saviour did not treat people as problems, but He welcomed them. He welcomed them when they followed Him around the Lake of Galilee and into the desert. Yes: there was a **problem**, a whole cluster of problems. The people were tired; they were desperately hungry, and women and children among them along with the sick and the disabled. They were ignorant of God's Law and God's Kingdom. They were in utter need of Him, and of the Food and Drink of Eternal Life. Such were the conditions they were in. The **conditions** were a problem. Their own bad record and their spiritual and temporal plight were problems. But those were the conditions, not the people themselves.

So in our own situation today. This is a very simple distinction, between people as people being a problem, and the conditions of their life and circumstances as raising a host of problems. But the distinction is necessary.

The fear of people as people is a very subtle poison. It is especially dangerous because it works both ways, and those who we fear and distrust as human beings react by corresponding

fears and distrusts upon their own part. To pass over instances nearer home, we need only look at the situation of



Rev. John LaFarge, S.J.

mutual fear and distrust between European and Moslem in French North Africa—in Algiers—today.

Of all these forms of exploitation, one of the most subtle and perhaps the most dangerous is that practiced by certain types of unscrupulous real estate dealers, who wilfully create panic and fear of people. As Monsignor John J. Egan wrote in the *New World* (Chicago) for May 16 of this year:

"One-fifth of the population of Chicago, and a tenth of the population of the whole United States, is the victim of a gigantic silent conspiracy. If a white person has the money to buy a house, he can buy it. If a non-white wants to buy a house and he has the money, he can buy it, provided it has been determined by certain real estate men, mortgage financiers, and other groups that such and such a neighborhood is or is not going to be 'colored.'"

"What have the results of this policy been? They have been to create a housing shortage so severe that whenever a Negro manages to buy a house in a section where there have been no Negroes living theretofore, other Negroes, in their desperate search for housing, immediately try to follow."

All the more honor to those conscientious dealers who refrain!

It is not enough, however, to make this obvious distinction. If we are true Christians—and if we are true lovers of our country and of our city—we must counter the wrong view with the positive and right view. We must see the people who dwell among us not just as bearers of problems, but as in themselves a positive good. We must learn to see that despite the trouble they cause, we are richer and stronger because of their presence.

Large families offer a certain parallel. What a difference between those philosophers of family life whose minds concentrate solely upon family economic difficulties, and those who see children, despite all the worries they entail, as making us all the richer for their presence!

## Analysis and Action

This does not mean that we should blind ourselves to the painfully real, often very terrible problem that our immigrants bring with them, that need our long and patient analysis. This, in turn, means an analysis that issues in action, as well as an intensive strengthening of our spiritual life: preaching, prayer, and the Sacraments. But all that we strive to do in order to meet these difficulties will be wasted, unless we learn to value deeply the positive good in our neighbor.

Our holy Faith itself teaches us to reverence and love our neighbor. But the sublime teachings of our Faith will be greatly strengthened, and we shall find them much easier to put them into practice, if we take steps that will enable us to grow into a more concretely

positive view of each fellow human being. This means that we take the trouble to learn and to convince ourselves of the contribution that each of the different groups—racial or national origin—is making toward the strength of our nation, if and when they have and they use the opportunity.

This means a certain study of history, to find out what these various peoples have done for our country in the past. It is an old and always verifiable principle in human affairs, that when you are determined to seek the good about a certain body of people, you will discover it, and discover more than you anticipated.

If we seriously wish to escape entirely from the confusion created by our fearing and suspecting people as people—and then by neglecting the very problems that do cry aloud for study and solution—we need above all to cultivate a personal approach, to form lasting, cooperative friendships.

## Two Remarkable Ladies

During this last season I made the acquaintance of two remarkable ladies teaching in the New York City public schools. These Catholic teachers had asked to be transferred from an agreeable and relatively peaceful neighborhood, to a school in a well-known trouble area with a mixed body of pupils; racially, religiously, mixed. They brought with them into the new field two or three special qualifications: experience and competence as teachers, and a determination to seek the best and not the worst in the children they taught, along with a realistic view of the temptations and trials that beset their charges, and of what spiritual influence they could manage to wield

under the restricted circumstances. The result has been, as one said to me, the happiest experience of their lives: the affection and progress of the children.

All this inquiry requires much effort. We cannot always expect brilliant success. Sometimes all we can hope for is to advance a little at a time, and to hold as best we can the little gains that we have made. Furthermore, it means that the understanding, on the part of the community, must be a two-way street. Those who go out of their way to know and appreciate the good in the new arrivals can rightly expect that a similar appreciation shall be made on the part of those who are here welcomed. Exploiters of suspicion and racial division operate on both sides of the street, and there is no one-sided program for cooperation.

If, however, our sights are clear from the start, we shall be spared the disappointments that dog the steps of those who start from a wrong basis. In the last analysis, the situation created by our urban overcrowding is not a mere problem but an opportunity. Hidden in its forbidding aspects is a chance to emerge with a stronger nation, a nobler city, and—above all—a vastly more tangible and dynamic picture of what it means to belong in fact to the one and Catholic Church.

—Rev. John LaFarge, S.J.

At 77 the acknowledged dean of the Catholic interracial movement, Father LaFarge helped form the first Catholic Interracial Council in New York City in 1934 and has been an indefatigable worker throughout its quarter-century history. He is also author of many books on race relations. He will give the opening address at the National Catholic Conference for Interracial Justice to be held in August.



## A Time to Remember

**FRIENDSHIP HOUSE, CHICAGO**, promises "A Week to Remember and Grow On" to all who participate in its study week on interracial justice—August 22-28. Some of you may want to join us for the weekend alone, August 22-24, at Childerley Farm, outside of Chicago. The rest of the week we will work out from Friendship House in Chicago.

Though the week is planned for "just ordinary" folks concerned with doing something to bring about racial unity, there will be some experts on hand, too. We will be especially privileged to have with us at Childerley—Msgr. Daniel M. Cantwell, our chaplain, and Msgr. Reynold Hillenbrand, known for their work in the liturgical movement, the lay apostolate, and in social action.

The staff and volunteers with years of experience in interracial work are preparing to guide participants through studies in areas of discrimination such as housing, employment, medical institutions, education; in adapting

Friendship House's own unique programs; in organizing an interracial group; in using one's own community resources.

Cost of entire week is \$35; week-end alone, \$15. For further information write: Betty Plank, Friendship House, 4233 So. Indiana Avenue, Chicago 15, Illinois.

**FRIENDSHIP HOUSE, NEW YORK** (where part-time volunteers hold forth), sends word that Blessed Martin Farm is being polished up for study weekends in July and August. For dates and further information write: Ronnie Fessel, Friendship House, 417 West 145th Street, New York 31, N.Y.

**WHEREVER** Friendship House "studies"—we try to grow in the awareness of the spiritual basis of the apostolate. There will be opportunities for the fullest expression of our unity at Mass and the Divine Office. Can you share these privileged days with us?

## NATIONAL CATHOLIC CONFERENCE

### for Interracial Justice

Bringing together Catholics working in the interracial apostolate to exchange information and evaluate growth and development.

**TIME:** August 29-31 (following Friendship House's Study Week in Chicago)

**PLACE:** Chicago, Illinois

**SPONSORS:** Catholic Interracial Councils of New York City and Chicago

**WRITE:** For further information, reservations, contact Catholic Interracial Council, 21 West Superior, Chicago 10, Illinois



"MURDER WILL OUT" is a well known saying which we use in the belief that any great crime cannot be hidden long.

Yet there is a crime of really gigantic proportions, which has long been hidden and is now only slowly receiving publicity: a theft of a million dollars daily in Chicago, according to Chicago lawyer Mark J. Satter. The theft occurs in the fantastically exorbitant prices Negroes are forced to pay for housing.

(Mr. Satter's million dollar estimate is only for Chicago, but the practices which produce it are common in other cities in the United States, too.)

The exorbitant prices Negroes pay for housing are due in great part to housing speculation.

Speculators buy up property from whites—often panicking whites into selling (at a loss) by claiming that property values are going down in the area. Then these speculators sell to Negroes at a double profit: first, by drastically hiking the base price; second, by passing their mortgage arrangement along to the buyer—but at a much higher interest rate.

Not all victims of housing speculation, of course, are Negroes. (Nor are all speculators white.) But Negroes are especially exploitable and are numerically the chief victims because racial prejudice so severely limits the areas where Negroes can get housing.

#### No Further Doubt

Most Negro people know that they are usually charged more than a white person would be charged for the same home. Most white people have never even heard of the injustice; those who have are sure it is not widespread. Workers in human relations organizations realize that the overcharging is widespread, but often lack complete documentation to prove it.

I had been aware of this injustice, but had questioned how widespread the practice was and how serious. Now I have no further doubt about its scope or seriousness.

The source for most of the following facts is Mr. Satter, who has docu-

# Housing Speculators

*Housing*

**"Negroes are especially exploitable and are numerically the chief victims of housing speculators because racial prejudice so severely limits the areas where they can get housing."**

mented a host of actual cases in which the Negro buyer has been charged two and three times as much as the property cost the speculator who had bought it from its white owner a few days or weeks previously.

#### Fight Between Speculators

Among the most completely documented is a case in which two speculators came into court because they were fighting between themselves for a particularly lucrative two-block group of homes sold to Negroes in the Lawn-ale area of Chicago. In this group were 26 single-family, two-flat, and three-flat buildings.

The court case arose because the owner of this group of buildings had agreed to sell them to a second specu-

lator—but then changed his mind. The second speculator brought the first into court in order to secure enforcement of the contract the first had made to sell to the second. The great profits in the properties were completely listed for the court to see how much was at stake.

Actual details on the 26 buildings varied somewhat, but the general pattern was shown in an example of one two-family building.

#### Purchases Building from Whites

The speculator purchased the building from a white family for a price of \$10,500. He secured a loan, that is, a mortgage, for \$9,000 which meant that he had only to pay \$1,500 of his own money. His payments on the mortgage were \$90 per month.

He then, by representing himself to a Negro family as a broker, and anxious to get the best deal for his Negro client, sold the same building on contract to the Negro family for \$19,500, payable \$2,500 down, with the balance of \$17,000 payable at \$188 per month.

The speculator immediately had a profit of \$1,000, the difference between his own down payment and the one paid to him. Each month he got a profit of \$98, the difference between the payment of the Negro family to him and his payments on the loan he had received from a lending association to buy the house in the first place.

Over a period of 12 years on this one house he makes a profit of \$14,112. In this two-block area alone, the Negro families during that 12 year period paid to the ruthless speculator approxi-

## LINES FROM THE SOUTH

# Another Do-It-Yourself Kit

*The South*

Subiaco, Arkansas

WE MOVED to rural Arkansas in 1942 to try to make a home where our severely handicapped son would be allowed to live in peace with us. Here again, as in the North Carolina incident

described in last month's "Lines from the South," men of good will had not been content with tsk-tsking about deplorable race relations in pious pitch and pretty parables—they had been courageous enough

**Mrs. Abernethy** to ACT.

The community into which we had moved was 100 per cent "white." One day a "colored" helper was loading some of my supplies on a delivery truck in the shopping center nine miles away. Thinking that the supplies might reach my home before I did, I began to give him instructions as to how to reach my house and where to unload the boxes.

"Where you say you live, lady?"

"Just this side of Dover about a mile. You turn. . ."

"Wait a minute, lady, I can't go there," he said in alarm.

"Why, what's the matter with Dover?" I asked, also in alarm.

"They don't let any Negroes go there. Used to say they'd shoot the first one that ever show up. I wouldn't go nowhere near that place for nothin'—no suh-UH!"

And yet, in "that place" of Dover at the Methodist Church one morning there were passed out Sunday School papers bearing efforts of men of good will. The papers had a picture of "white" and "colored" people obviously at the same gathering.

Wondering whether anyone was going to protest, I watched several people as they glanced at the picture. Most of them looked away as quickly as possible without any comment. While we were talking on the grounds afterwards, I watched a few eyes steal towards the pictures again, for a split second glance, without bringing it into the conversation.

After the pictures had been appearing on the papers regularly for some time, they seemed to be taken as a matter of course.

Soon we began to have periodic Sunday School lessons on race relations with questions for discussion afterwards. One Sunday morning the inevitable, "What would you do if you were riding in a street car and a Negro would sit down beside you?" came up. Exploded Mrs. X—, "Well, if I was on that street car and one of those big fat niggers would sit down beside ME, I would—I would—well I just don't know what in the world I WOULD do!"

"Well, I know what I DID," I answered after the lively comments had begun to die down. "I was born and raised in the South where I was used to colored folks all my life. When I got up North, a lot of the people were foreigners, and I couldn't understand a

thing they were talking about. I couldn't tell from what they said whether they were mad with me or not or who might be ready to stick me with a knife. Every time a colored person sat down beside me on the street car I felt like shouting for joy because most of them were home folks. I could understand everything they said, and for SURE they weren't COMMUNISTS studying how to ruin me!"

#### Errors that Hide in Habits

Among men and women of good will, discussion from well prepared material sheds enough light on a situation to find errors that have been hiding in their everyday habits and customary practices for years and years. It is fascinating to watch the faces of people of good will throwing aside their little errors with great relief and satisfaction and tugging heroically at their deeply imbedded errors, becoming thereby men and women of even better will.

We women of Dover met one night in the home of one of the members of the Woman's Society of Christian Service to study the condensation of W. L. White's *Lost Boundaries*, which appeared in the December 1947 *Reader's Digest*.

For years we had been getting rid of one error after another and were finding it far more satisfactory to live with the TRUTH than with FOOLISH NOTIONS. For instance, in critical situations that call for blood transfusions,

it is a relief to many "white" people to KNOW, from reliable studies, that types of blood are no respecters of "race," rather than be gnawed with the fear that the necessary transfusion might give them "colored" blood that would ruin their "white" status.

#### We Dive Right In

Our study programs were never cut and dried. We just weren't the type of women who would ever cut any material we were studying off from our every day living or dry up the implications. And so we approached our session with good natured enthusiasm. Our meeting began. We dived immediately and wholeheartedly into our materials.

PHEW!!! Most of the women had to come right back up for air this time, gasping and rocking for a while before venturing a reluctant thought back in here and there. We had dived into the subject of "passing," referring to the practice whereby people, supposedly Negro according to our peculiar custom of declaring everybody to be Negro who ever had a Negro ancestor, go to live in another part of the country and there "pass" into the "white" population without any of their "white" neighbors ever finding it out.

This subject had come up in one of my sociology classes years before. It did not make any sense to me for any people born or naturalized in the United States of America and supposedly governed by our Constitution and protected by our Bill of Rights to have to go through any extra procedures in order to "pass" as citizens. How could we pledge allegiance to the flag







mately \$370,000 in excess of the honest prices of their homes.

#### Additional Profits: Resale

This example gives a basic idea of the evil, but does not show one of its most fiendish aspects: the repeated reclaiming and resale of the same home. It works this way.

One real estate operator regularly advertises in Negro newspapers homes for sale at \$500 to \$900 dollars down, with no mention of total price or monthly payments. According to Mr. Satter, "An examination of the titles of forcible entry and detainer suits filed in the Municipal Court of Chicago, seeking possession of the entire premises, and filed in the name of this advertiser, runs to 218 cases for the period

from January 1956 to October 1957."

Now each one of those 218 homes may be resold to another Negro, the down payment collected, and more exorbitant monthly payments arranged in—one is forced to believe—the hope that the purchaser will miss a payment, and the property return once more to the speculator.

There are examples of homes being sold by the same speculator five times within one year. In one case the seller received down payments in one year of one and one half times what he had paid for the property, and he still owned the property!

#### Why Not Get Financing Directly?

Undoubtedly the question which comes to mind at this point is: "Why

**Deterioration flourishes where housing speculation flourishes. "It is the speculator who, by his exorbitant price and monthly payment demands, forces the Negro buyer to cut up and sublet apartments."**

doesn't the Negro buy his home directly for himself by getting financing for it where the speculator gets his financing?"

The answer is that he cannot get financing from these places.

The mortgage bankers of Chicago, Mr. Satter says, have simply refused to loan money to Negroes. One of the common charges made is that Negroes are a poor risk and cannot or will not keep up their payments. The idiocy and criminality of this charge are immediately apparent. Forced to pay double and triple for his home, any person is liable to default on payments. The wonder is that so many Negro buyers, by working two jobs or more, manage to pay these prices.

Many complain of the practice of Negro buyers in splitting up apartments. How many of those who complain realize that it is the speculator who, by his exorbitant price and monthly payment demands, forces the Negro buyer to cut up and sublet apartments?

Inevitably there has been pressure to silence Mr. Satter; offers, for instance, to "come on in—there is enough money in this for all of us," and hints that if he stops now everything will be "all right"—the intimation being that it will not be, if he continues.

#### Legal—but Is It Just?

In order to view this entire problem correctly we must make a distinction between the legality and the justice of these practices.

These contracts are legal. As far as many lawyers are concerned, this fact ends the discussion. If the Negro buyer has signed the contract, it holds, and he must continue to make the exorbi-

tant payments or lose the house and all the money he has put into it.

Mr. Satter does not see it this way. There is such a thing as a just price, and if a house doubles in price just because the buyer has a dark skin this is not justice. Furthermore, Mr. Satter has gone to court for his clients and had such contracts declared invalid.

Take, for example, the couple who had a contract to purchase a home, and had been paying \$290 a month for three years, and were faced with the prospect of paying the same high payment for another 12 years, with the threat of immediate eviction if they so much as missed a single payment. These people went to see Mr. Satter, and after the filing of a lawsuit against the speculator, arrangements were made to pay the speculator an immediate cash settlement of a reasonable amount.

Mr. Satter then went to a loan association to refinance the property. They were reluctant to make the loan until he pointed out that the Negro buyer had been paying \$290 a month for three years with ten to go; didn't it seem reasonable to expect they would get their \$80 a month? The loan was secured, and the Negro family is now paying \$80 a month and will have the loan paid off in four and a half years. Quite a drop from \$290!

In another situation a family was relieved of 14 years of payments of about \$200 a month. Fourteen years during which the money will now go for family needs—perhaps a college education for a child.

These examples are not unusual; they are part of an all too ordinary pattern. And they will continue until as Mr. Satter has said, "Negro families are able to shop at the same money counters as white families, and until fair and reasonable financing is available to Negro property owners."

That will be a day that Mr. Satter will have helped to bring about.

—Ann Stull

*Teacher in a Chicago high school, Ann has written frequently for COMMUNITY on discriminatory housing practices. She was on the Friendship House staff from 1948 to 1955.*

... "ONE nation, INDIVISIBLE, with LIBERTY and JUSTICE for ALL?" What was the sense of "white" men asserting that "white" blood was so very valuable and then refusing to claim any of their own people who happened to have a partly "colored" great-great-grandmother? If they were so certain that "white" blood was so very precious, how could they have ever countenanced birth prevention, abortions, sterilizations, and proposed programs of euthanasia? Any attempts to glorify the "white" man had always seemed ridiculous to me—Our Lord was NOT a white man.

#### Refuse to Believe

My neighbors, however, had never heard of the "passing" of people whom they considered "colored" into the "white" population. They could not even imagine such an "outrage," refusing to believe it at first.

Tension mounted higher and higher as the materials of the program were presented. In the face of evidence, thoughts on the practice of "passing" left the status of "horrible ideas" in the minds of the women, and became facts they would have to accept. At first they received these facts as a major catastrophe which made a nightmare of human existence.

"How long has this been going on?" asked one of the ladies in anxiety. The answer, of course, was a large number of years for certain and possibly a still larger number that no one could be sure of either way.

"Why—why, that means—why, any white person you don't know could be a Negro now—Even—even ones you

DO know. Why—why anybody could be married to a Negro now without even knowing it!"

She was getting so excited that one of the ladies tried to calm her down.

"That's all right," she answered back, "but what would YOU do, Mrs. Y—, if you would wake up tomorrow morning and find out your husband was a NEGRO?"

Chairs stopped rocking. Jews dropped open with gasps. Faces became intense studies of lights and shadows as women began taking careful mental inventories of their husbands, their children, and all their in-laws. Whenever a woman would think about a blond relative or in-law, her face would light up with satisfaction. Whenever a woman would think about a relative with dark complexion or dark curly hair, her face would cloud up with dark anxiety. All except Dora Dean. Her face showed more and more anxiety, in spite of the fact that her children were blond. Unable to stand the situation any longer she jumped up from her chair.

"Well," she began emphatically, "black or white, I'm sticking with LEE CLOUD!!!"

All the faces in the room relaxed then, and chairs began to rock comfortably again. The nightmare of illusion was gone in the light of holy truth: "What God hath joined together, let no man put asunder." Their families, whatever their origin, were their own flesh and blood now. They loved them dearly and no one would take them away. Thousands of light-skinned people "passing" into the "white" population every year? SO WHAT!

—Dorothy Abernethy

## A Tale of Two Nations *Miss*

"TWO NATIONS; between whom there is no intercourse and no sympathy; who are as ignorant of each others habits, thoughts, and feelings, as if they were dwellers in different zones,



Julius W. Hobson from Disraeli's *Sybil, or The Two Nations*, 1845.)

or inhabitants of different planets; who are formed by a different breeding, are fed by a different food, are ordered by different manners, and are not governed by the same laws. . . ." (The Rich and the Poor

Washington, D.C., is populated with the "rich" and the "poor." As of January 1, 1958, there were 831,000 persons all told. Approximately 466,000 "rich" (whites) and 365,000 "poor" (blacks).

Under the conditions of separation described by Disraeli, the white and the black populations of the District live, work, and play together. How they get along, how they treat each other, how they communicate with each other may be called human relations. And civic bodies that deal with problems

arising in the relations between the "two nations" are called commissions or councils on human relations.

Recently a committee of four citizens, appointed by the Washington, D.C., Board of Commissioners, studied human relations commissions in 40 cities. As a result of their study a proposal for a human relations commission was presented to the Board of Commissioners. On April 9 a Commissioners' Council on Human Relations in Washington, D.C., was established with this statement of purpose:

"The purpose of the Council shall be to assist the Commissioners to promote, foster, and encourage

"(a) The full and impartial application and observance of the Commissioners' policy on non-discrimination within the District Government as it relates to employment and use of District-owned facilities;

"(b) The full and impartial application and observance of fair employment practices by persons holding District Government contracts; and

"(c) With the approval of persons or corporations concerned the observance and practice of good human relations among the residents of the community for employment by persons outside the Government."

#### Task of Implementing

The purpose of the Commission is well stated. So is the Constitution of the United States. So is the Executive

(Continued on page 7)



# Building Community *Social Life*



**N**EXT MONDAY the children will gather on our back steps, half an hour before starting time, the little girls in their fresh dresses and the boys in their scrubbed T-shirts and denims. The younger ones, from four to eight years old, will come first, at one o'clock—to paint, smear, stick, daub, and snip.

At three the big boys and girls, eight to 12 years old, will come swooping down the basement steps, claim the materials set out for them, and settle in quiet fervor at the tables assigned.

This all began slightly over a year ago. Dave and I had been hosting monthly meetings devoted to a search for rich, integrated, human, big city living. The individual reports were becoming grander by the month: "We are organizing a network of block clubs." "We are affiliating our block club federation with the Community Councils of Chicago." "We are laying the ground work for an Area Commission with paid staff. Office space is now rented."

Each of these reports represented an enormous amount of personal dedication, work, and thought. My part, being an enthusiastic supporter of my husband's projects and mothering our four children, was taking some work and thought, too. But what about my own relationship with our neighborhood community? Did it need something I was capable of giving?

## Threat to Stability

On our block all three major racial groups (Negro, Caucasian, and Oriental), and the various mixtures thereof, are represented. None of us seems inclined to pull up stakes on this account. The real threat to our stability seems to be that favorite American sport: the pursuit of status.

One of the families nearby notable for their life-long habit of facing moral responsibilities, will move away soon out of fear that the neighborhood is becoming "trashy." Should this feeling spread, and it can become highly contagious, how are we, as a community, ever going to face up to, and resolve any of our problems? (And where is that splendid family, and the millions like it with the flight mentality, going to find a neighborhood good enough—long enough—to really enjoy being a family?)

Could I do anything to counteract the trend by indicating to my neighbors that I want roots in this community? It was then that the art class idea was born. And it all came about so naturally.

The faithful few of the home owners on our block (seven out of about 40) who regularly attend block club meet-

ings, were getting tired of each other's faces. All neighborhood responsibilities were falling to them. It was not only difficult. It was discouraging. And they were particularly critical of parents of young children, who had most to gain from wholesome neighborhood conditions but who had an almost zero block club attendance record.

I wondered aloud if we could interest these people through their children. I offered to organize and supervise children's art classes, if the club would underwrite the materials. Perhaps, I speculated, some parents would reciprocate by acknowledging the block club and working with it to keep our neighborhood the lovely picture community that it still is. The block club voted to give the class a try.

## Enlist Teenagers to Help

My husband and I got busy. He installed more light sockets in the basement, and treated the huge room to a cleaning. I gathered up the teen-age girls on the block, and together we planned our curriculum and worked on craft techniques. The girls contacted all the mothers on the block, got the names and ages of the children, and notified everyone of the starting date. One of the older girls, it developed, was doing work in children's emotional problems for her master's degree in education. What a resource person she turned out to be!

Interest grew. The lady at the corner pharmacy donated treats for the children. One of the fathers gave us two dozen little red chairs he had inherited from a friend. A neighbor lent a huge portable aluminum work table; and craft material donations came pouring in.

The art projects we undertook were simple. A lot of tempera painting, with large brushes on huge sheets of paper. Crayon designs on paper plates, plasticene modeling, construction paper cut outs, chalk drawing, crepe paper costumes. We scheduled a recess half way through each period when we sang action songs, ate our treats, and told or read stories.

## Children Delighted

That the six-week project was a success in the children's eyes there can be no doubt. Classes were as quiet as recesses were loud. (Much quieter than if my children and their friends had been running free through the house and yard as usual!) Attendance was 100 per cent at least (what with visiting cousins, etc.); no tapering off or mid-summer slump. And the volume of work completed was incredible.

I have lots of reasons for considering the project a success, too. The children had a chance to enjoy some satisfying skills in a safe environment. I had reason to hope that youngsters so busily and happily working together would carry over some of this spirit into wholesome, non-supervised play. My little ones had the fun of doing something exciting at home with their friends, with our obvious support and approval.

A development that surprised me was the progress of one boy who had been tagged by his mother as "slow," consistently turned in the best work and began substituting sentences for monosyllables.

## But What About Parents?

I am far less certain that I succeeded in my primary purpose: demonstrating to my neighbors my desire for roots, for building and maintaining a good community. Many times I heard, "How can you do it?" But never, "Why?"

And I'm afraid my hope of luring parents into the block club added up to a total bust. To date one more parent

has appeared at a meeting: to ask us to buy a hand-painted Merry Christmas sign for \$50.00. The teenagers and I have discussed how we might engage the parent's interest, and we've decided that this year we will ask a different mother each week to prepare the refreshments. If we can get them to feel the project is even partly theirs, we will be a step further than we now are.

## news briefs

### Rioting Breaks Out in Pennsylvania Park

**CHALFONT, Pennsylvania**—Over 500 Negroes and whites battled at a Memorial Day picnic at Forest Amusement Park in this small community, 25 miles south of Philadelphia. The rioters mostly teen-agers, fought with bats, tire jacks, bottles, and rocks. Women and children among some 2000 people in the park screamed in terror as they sought shelter.

Police were unable to handle the rioters. State police and officers from nearby communities were called to quell the riot.

According to police, the fighting climaxed a series of small fights throughout the day between guests of Delta Phi Tau, a Negro sorority, on a Memorial Day outing and white visitors to the park.

### Central High's First Negro Graduate Glad It's Over

**LITTLE ROCK, Arkansas**—"I'm glad I made it; I'm glad I don't have to do it again," was the comment of Ernest Green, first Negro to graduate from Little Rock's Central High School.

The remaining seven colored students at the school all made passing grades and one made the scholastic honor roll. All seven plan to return to the school next fall.

### More Facts Refute Myth of Property Value Drop

**DETROIT, MICHIGAN**—Evidence is mounting that the purchase of a home by a Negro family in a white neighborhood does not result in a drop in property values.

The most recent study, made by Arnold Kaufman of the University of Michigan, found that values remained stable. In some cases real estate values actually increased where Negro incomes were high and a great demand for housing existed.

The myth of declining values has persisted in great measure because it confirms the prejudice which some people hold. According to Kaufman, real estate values may decline when an area becomes rundown and it then becomes possible for non-whites to buy homes. In such cases, it is the deterioration of the neighborhood which causes both the decline in values and the subsequent entry of Negroes. It is not the entry of the Negro which is responsible for the decline.

A survey conducted by the Connecticut Commission on Civil Rights indicated that the price of homes remained stable and attracted new white purchasers even though Negroes were living in the neighborhood.

In a series of articles in the *Cleveland Press*, it was disclosed that "recorded selling prices and tax valuations tend to increase or hold their own (in integrated neighborhoods) in the same ratio as comparable properties in all-white sections."

Similar studies in Kansas City, Philadelphia, New York, and Baltimore bear out these conclusions.

—JLC Labor Reports

We will have a beginning.

**P.S.** I have just given this article to one of the mothers to read, and she asked to donate the first day's treat!

—Mary James

*We asked Mrs. James to describe this project for COMMUNITY readers because it seemed an attractive program that others could organize in their own communities.*

### Object to President's Counsel of Patience

**WASHINGTON, D.C.**—Negro leaders—called to a meeting in May to assess Negro problems and potentials by the National Newspaper Publishers Association, an organization of Negro publishers—were critical of the address made to them by President Eisenhower. The President counselled "patience and forbearance in seeking equal rights."

He described civil rights as "human problems, because they are buried in the human heart," and said, "We must depend more on better and more profound education than on the letter of the law" in anti-discrimination work.

The address was given at a luncheon at which the President was awarded a special citation for the "prestige and power he had used in behalf of civil rights."

Judge William Hastie of the U. S. Court of Appeals for the Third Circuit declared that society cannot afford to be patient about the open violation of the law.

Roy Wilkins, executive secretary of the National Association for the Advancement of Colored People (NAACP), summed up the consensus: "We have been patient and moderate, and all we get for it is a kick in the teeth."

—Clif Thomas

### White Families Welcome New Negro Neighbor

**NORWALK, Connecticut**—An informal reception was given by neighbors in an all-white community to welcome a Negro family that was moving into the neighborhood. The family, Mr. and Mrs. Robert Randall, and their three children were moving into their new \$35,000 home on Apple Tree Lane.

"We have no qualms," Mrs. Randall told a reporter. "We came here because we needed more room and space for the children, not to try to crash the social life of the community."

The Randalls moved to Norwalk from Jamaica, New York. Mr. and Mrs. Randall are both natives of Bridgeport, Connecticut.

The reception was held at the home of William Atkins, a half-mile away from the Randall home, and was attended by 14 adults and 14 children. Atkins called it "very successful."

### Civil Rights Commission to Appoint State Groups

**WASHINGTON, D.C.**—The U. S. Civil Rights Commission will appoint local advisory committees in all the states to gather information on civil rights problems and any local suggestions, Commission members decided at a recent day-long business meeting.

Committees will be made up of five to nine persons. The Commission will accept nominations from local groups interested in race relations, but actual appointments will be made by the Commission itself.

(Use of local committees is recommended in the Civil Rights Act, but is not mandatory.)

Committee members will be invited to attend the Commission's open hearings as observers. No dates have been set for hearings, which are to deal with complaints of infringement of voting rights.



*Book Review*

## Recommends for Boys and Girls

**KATHARINE DREXEL, FRIEND OF THE NEGLECTED**, by Ellen Tarry, 190 pages. (Vision Books, Farrar, Straus, and Cudahy, New York, New York, \$1.95.)

A HEARTWARMING STORY of everlasting generosity and kindness, **Katharine Drexel, Friend of the Neglected**, is by far one of the best choices of a book that a boy or girl could make.

Born into a wealthy family, Katharine had the best example of a mother a girl could have. Mrs. Drexel was forever at the door giving parcels of food to the needy and sick. Thus Katharine and her two sisters grew more kind and thoughtful every day.

The Drexel family set out for Europe in early 1874. They had the rare privilege of a private audience with the Pope in 1875. The family visited many shrines and holy cities. After a wonderful European vacation the Drexels returned to Philadelphia to celebrate the Centennial year.

After the death of Mrs. Drexel, the rest of the family was again planning a European visit. In this second visit to Europe they saw the wonders of England, Italy, and many other countries. It was in Venice that Katharine saw a wonderful sight. Her mother appeared to her as she knelt before the Madonna.



Author Ellen Tarry (left) at an open house of New York Friendship House. Miss Tarry in 1942-43 was on the staff of Friendship House in Chicago.

When they again returned to Philadelphia they planned a trip to the western states. When Katharine saw that missionaries were needed for the Indians and Negroes, she saw that was to be her vocation. Katharine Drexel entered the sisterhood, while back at home her sisters married.

I would gladly recommend **Katharine Drexel, Friend of the Neglected** to every boy and girl to read.

—Mary Sue Leighton

A student at St. Gabriel's parochial school in Chicago, Mary Sue at 11 years of age has the distinction of being COMMUNITY'S youngest contributor.

## Zeller Book Reflects Author *Spiritual*

**APPROACH TO PENANCE**, by Dom Hubert Van Zeller, 104 pages. (Sheed and Ward, New York, New York, \$2.50.)

ON A FOGGY OCTOBER DAY in 1956 a tall and very thin priest came to Childerley. His English Benedictine habit fell loosely about his spare frame. He sat on a low chair in front of the altar; the large flexible Bible that lay open on his knees seemed a part of his habit.

He hardly looked into the book, he seemed to know it by heart. He appeared unconscious of his listeners as he meditated aloud—(not very loud, as though he were looking into the mind of God)—and everyone was caught up, sharing his vision. It was a compelling, almost eerie experience.

And his **Approach to Penance** is very like him. His thin volume is not to be read quickly, rather it could be matter for a long retreat. "The only kind of penitence which is worth anything is conversion," he announces on page one. "Not conversion from but conversion to," that is his message, "turning wholly to God—away from self and toward God."

### "Roots in Charity"

In reviewing his book it is difficult to refrain from quoting him. Perhaps these short excerpts will whet the appetite for more:

"The end of penance is God, not more penances. . . . Penance must have its roots in charity, not in austerity." "The man who surrenders himself to God is handing over to God what has been lent to him by God—he is putting himself where he belongs—in God's hands." "It is not a question of what Christ might have thought, might have prayed, might have done—it is a question of how He is thinking, acting, praying, here and now in me." "Greater detachment, greater understanding of Christ's passion, greater resignation to the difficulties of life, greater insight

into the ways of the spirit and the problems of other people."

May we find that Dom Van Zeller has "spurred us on to a closer approximation to the mind of Christ" to read this **Approach to Penance**, by Dom Hubert Van Zeller of Downside Abbey, England.

—Johanna Doniat

Johanna, as she is affectionately known to hundreds of Midwesterners who have spent a weekend of study or retreat at Childerley Farm, is Managing Director of Childerley. She formerly taught speech and dramatics at Senn High School, Chicago.

Friendship House is one of many groups that have used Childerley's unique facilities; and this year (August 22-24) Friendship House will initiate a Study Week at Childerley—see page three for details.



Dom Zeller

## A TALE OF TWO NATIONS

(Continued from page 5)

Order of the President on this same subject. So is the 1953 policy order of the D.C. Board of Commissioners. But the task of implementation of these orders and declarations remains.

Hardly a city in the United States can match the Nation's Capital as far as interracial organizations, meetings, and discussion groups. To the superficial observer a compatible climate seems to prevail.

But this writer thinks Disraeli's description can be applied to Washington, D.C., today. Indeed, Aesop of the double talk would be at home in the District of Columbia, for here the "two nations" say one thing to each other and mean another.

## Proclaiming "the Good News" *Spiritual*

**THE ART OF TEACHING CHRISTIAN DOCTRINE**, by Johannes Hofinger, S.J., 278 pages. (University of Notre Dame Press, Notre Dame, Indiana, \$3.95.)

**GOING TO GOD**, by Sister Jane Marie Murray, O.P., 430 pages. (Fides Publishers, Chicago 19, Illinois, \$2.72 school price.)

FATHER HOFINGER'S BOOK is an outcome of his summer lectures at Notre Dame during 1954-55. It is subtitled: "the good news and its proclamation." He starts by sketching in some of the principles of the European Catechetical renewal for the benefit of the American audience. The central message of Christianity according to Father Hofinger is the "mystery of Christ" not grace or divine life.

Participation is not brought about perfectly by a single event with an instantaneous effect. It begins with baptism but has to mature in organically progressive growth. The means of introduction to this life are the Bible, Liturgy, Doctrine, and Christian Living. He goes on to explain how children are initiated into the mystery of Christ through Bible History and then progressive initiation into the liturgy. His suggestions here are imaginative and disavow any of the sickly sentimental approaches used in teaching religion to children. "In the child's prayer, as in the adult's, the divine Father must predominate, and not, for instance, the Guardian Angel."

In discussing the teaching of doctrine Father Hofinger sees the necessities for a good ordering of catechetical elements. First, the character of Divine Revelation must be made clear: the gracious invitation issued by God's love to which our love gratefully responds by faithful obedience to His commands. Secondly, the main topics of the catechism should portray clearly the historic character of the Christian religion. The history of salvation should present the subject matter as a structure of values—not as a structure of obligations:

"Our outline must, therefore, be, not an enumeration of obligations or duties, which in the present order cannot help but seem to be primarily burdens. This outline must present the Christian religion, according to its true nature, as an unfolding of the highest values, as the proclamation of glorious messages of joy, which together in marvelous harmony constitute the glad tidings of the mystery of Christ."

One complete section of the book is devoted to the content of the Christian message which gives in outline form the lessons that proved successful in the mission field. It is here that Father Hofinger's love and enthusiasm are most apparent. Another section covers our response to this message—response of grateful love. This includes the com-

mandments and the whole fabric of Christian life.

The last part of the book deals with the training of "heralds" who will proclaim the good news. Lay teachers, sisters, brothers, and priests must be trained to cultivate the "kerygmatic" virtues. These are the characteristics to be developed by those who proclaim the message—that the sovereign Lord of all nature and history, not an idol created by human hands, has spoken to men and called them to a deeper, richer life in which they will find their ultimate fulfillment. This is the wonderful message of Christianity which Father Hofinger heralds, the call—which thrills us at the same time that it shatters our self sufficiencies—and our loving response to it.

### Implementing this Approach

Father Hofinger's book is designed for the general reader, but its deficiency (if it can be called that) is that it merely whets the appetite for a more detailed picture of how this approach could be implemented. It is here that Sister Jane Marie Murray's book **Going to God** begins.

This is the first volume in the Christian Life Series for use in high schools. Each year a synthesis of Christian doctrine is presented using a different approach. The first book is "experiential, based on the Liturgical Year. Its purpose is to guide young people to an intelligent and devout participation in the life of the Church throughout the Church Year." The remaining volumes will deal with **God and His People** historically and through scripture, the pattern of **Growth in His Likeness**, and **A Catholic in Today's World**.

The first three sections of this book deal with God's Plan for Man, the Coming of Jesus Christ, and His continuing presence among us. Units four to seven take us on a pilgrimage through the Church Year beginning with Advent. Each lesson is followed by some reflections, suggested applications, and questions.

What most impressed this reviewer was the quality of the illustrations scattered through the book. Reproductions of famous paintings by Van Gogh, Charlot, El Greco, and Giotto are used most effectively together with photographs of famous sculpture, frescoes and stained glass.

Sister Jane Marie Murray has done an excellent job, and readers interested in the work begun by Father Jungmann and later carried on by Father Hofinger can eagerly look forward to the remainder of this series.

—James Carey

Mr. Carey is a research associate at the Center for the Study of Liberal Education for Adults, a group doing research and study on humanistic studies at the university level for adults. He has a Ph.D. in sociology.

are members of both nations who refuse to join in the pretending. There are whites who do not oppress or mistreat blacks. And there are blacks who do not acquiesce.

One of the hopes for decent human relations here is that these groups may prevail. We can hope that the Council on Human Relations will be a tool for them to use in bringing the day when Disraeli's description no longer applies and when all men stand in the light of freedom's full bright day.

—Julius W. Hobson.

Mr. Hobson is a government economist and active in many Washington organizations. He was a member of the committee whose study led to establishment of the Commissioners' Council on Human Relations.



(Continued from page 1)  
is just as well. For one's attention is focussed completely on the human aspect of these events, with all its paradoxes and complexities.

The organization of the book is also, appropriately, straightforward and direct. First, there is a resume of the "incidents" which accompanied school desegregation in various places (especially Little Rock) followed by an excellent brief summary of the 300-year history that underlies Negro-white relations. Then, the bulk of the book, the interviews with Negro and white children and their parents and teachers. The closing section contains major portions of the famous October, 1957, discussion, recorded by Mrs. Jorrun Ricketts, Norwegian newspaper reporter, with six Little Rock students.

#### "A Thousand Deaths"

In these pages one meets the Negro mother who "after the first day with the crowds screaming and all," lost her nerve. But when her two youngsters wanted to return to school: "I couldn't take their courage from them so I let them go back, and I would die a thousand deaths every day until three o'clock."

One meets, too, a white teacher who perceptively notes, "In spite of the trouble, some of the students have done a great deal of growing up this year."

There is the white boy whose mother brought down a storm of protest on her head when she testified against a state bill to reinforce defiance of desegregation orders: "I think a lot of her when big men, grown men, hide down and won't say anything while she speaks up."

And the nine-year-old Negro girl who attends the only integrated school in South Carolina, St. Anne's Catholic School in Rock Hill, told the authors: "By the children integrating in this school, I thought it might help others to understand."

#### Not All Barriers Gone

Even where schools have been peacefully desegregated, not all barriers have disappeared. The authors are perceptive enough to realize this, and note:

"Talking among themselves or to the reporters who have plagued

**TENDER WARRIORS** by Dorothy Sterling with Donald Gross; photographs by Myron Ehrenberg; 96 pages. (Hill and Wang, New York, New York, \$1.50 paper, \$2.50 cloth.)

## "TENDER WARRIORS"

A report based on interviews with Negro and white children, their parents and teachers, in schools where integration has begun or is about to begin. "We need warm, human reports like this to make objective facts 'come alive' for us."

them with questions, the children speak of 'they,' 'we,' 'it.' 'They're all right.' 'They talk to us now.' 'We get along fine with them.' Or, 'It's supposed to start next year.' 'It's not so bad.' 'It's better than I expected.'

"They," of course, refers to the members of the opposite group, Negro or white, depending on the skin color of the speaker. It means integration. The boys and girls speak of it as if it were the mumps or measles. It is frightening beforehand, but once you've had it, you're rather proud of what a bad case you've had and how well you stood up under it. Once you've had it, you never need fear it again."

One learns also from these interviews that Negro students still sense a reservation in their acceptance ("Still you don't feel quite free," a Negro boy says, although he was elected student council president by his fellow students. "Some things you may want to do, you feel they'll think you're doing just because you're a Negro.")

For white students the adjustment is of a different nature. They are a majority and they are in familiar surroundings. They do not have the insecurity of wondering whether in the eyes of fellow-students they "belong." But they must overcome the emotional block created by their misconceptions of Negroes as inferior.

#### Change in Thinking

These misunderstandings, the interviews show, are most effectively shattered when friendship across the color line develops. A Virginia-born white student in an Oak Ridge, Tennessee, school describes his change in thinking:

"All my life I was strictly against integration. All my life I heard that Negroes carried great big knives. . . . And of course you don't want to go to school with kids that use knives."

"Then my family moved to Oak Ridge and I went to the integrated school and met Archie. Meeting him finally made me see the light. . . ."

"Lots of things I've learned this year from Archie. There's a place near school where all the kids go for cokes. They serve Archie when he's with us, but one day when he went in alone, they wouldn't serve

him.

"I didn't know until he told me that he can't go to the movies, except the drive-ins. We're planning to attend the movies together—two or three white guys and Archie, and just go as a group. Then they can't refuse to let us in. If they did we'd all demand our money back."

#### Their Own Schools

One issue occupies a good portion of the interviews.

"Even before we left New York," the authors note, "a boy asked a question that we were to hear over and over again. 'I wouldn't want to go where I wasn't wanted. Why don't they stay in their own schools?'"

Visits to Negro schools and interviews with Negro students and their parents quickly answer that question. There is the obvious problem in most sectors of glaring inequalities of plant, curriculum, equipment. But, "there's one more thing," a Negro father says. "The Negro children would get relieved of an inferiority complex by going to the white school."

The authors report that Negro children recognize this, too:

"Even ten-year-olds who have never heard of an inferiority complex understand the significance of a dual school system. 'Why did you switch schools?' we asked (a fifth-grade Negro girl). 'Was it because your parents told you to?' 'Oh, no.' She looked at us in surprise. 'I wanted to go very much. I think that all the children should have the same opportunities. Besides, I

wanted to show that I could do the same work they did. And I can.'"

#### Another Change—and Reversal

One of the perils of putting newspaper stories between hard covers is shown in the concluding section—the news story report of a discussion held last October among six Little Rock students. A white student who at the beginning of the discussion was an ardent segregationist, after two hours of free exchange, declared: "I know now that it isn't as bad as I thought it was, after we got together and discussed it. I think that's what they ought to do in Central."

But that happy note is not the end of the story. Four months later a Negro participant in the discussion, Minnie Jean Brown, was expelled from the high school, and the "converted" white student was suspended for a two-week period for distributing cards saying, "One down, eight to go." One must not overlook the pressures on the white girl: her parents and White Citizens Council officials have supported her actions with lawsuits and public displays of indignation. The fact that at one point she has been temporarily influenced by rational discussion is perhaps a great deal.

Despite such setbacks, the record of the **Tender Warriors** has been on the whole truly breathtaking. And this book, recording on-the-spot reactions, reflections, adjustments, is both fascinating reading and a valuable record.

To dispel prejudice and discrimination we need all the factual studies, legal buttressing, logical arguments available—but we also need warm, human reports like this to make objective facts "come alive" for us. When people come to know and to care about "other people"—people on other side of the color line—, then this artificial, imposed barrier will crumble. —M.D.

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